Tirupathi
Lord Venkatachalapathi
Jeeva Charithra

-Santhipriya-

Author

Born in the year 1945 in Tamilnadu, and basically a Printing Technologist, I served in various Central Govt organizations such as Council of Scientific and Industrial Research (CSIR) under the then Ministry of Scientific affairs, Govt of India; Bank Note Press, Ministry of Finance, Dept of Economic Affairs, Govt of India, Dewas, engaged in the printing of Bank Notes and Currencies, before finally superannuated in the capacity of a senior official in the year 2005. After retirement I worked in the capacity of a Consultant in Security Printing; obtained a Patent on new technique for numbering of currencies and participated in an international conference in Hongkong as a special invitee to present a paper on counterfeiting menace.

Under the Pen name 'SANTHIPRIYA', I am pursuing the art of writing; have written over 1500 spiritual articles in English and Tamil covering several Temples, Mahans and other historical stories connected to spiritual world and published them in my own website https://pages.santhipriya.com/.

Have translated over 2500 pages of english articles into Tamil for various websites. Few of the voluminous books written by me have been published by few of the groups engaged in spreading spiritual knowledge and few more are likely to be published soon. To help the students in printing, I have published many articles and Question and Answers in my website https://printing.santhipriya.com/.

N.R. Jayaraman
(Santhipriya)

Introduction

Why do people read the story of Lord Tirupathi Venkateswara ?

Tirupathi Shri Venkateswara, also called Lord Balaji by everyone across the globe is a popular deity worshiped by lacs and lacs of people around the world. It is generally believed that those who cannot go to Tirupathi to offer prayers in person can write their prayer in a white paper, along with one rupee coin, keep it tied in a yellow cloth in front of the deity in the prayer hall at their home, and read his life story for ninety days in continuation.

The belief is when the Jeeva Charithra called life history of Lord Venkatachalapathi is read ninety times in succession (*once daily for ninety continuous days or complete Parayan for 90 times in few months*), their prayers will be answered, so goes the belief. However, the success of the prayer depends upon total surrender to the divine in spirit and belief with which it is read. Once ninety days reading, called Parayan is completed, the paper with prayer and coin can be deposited into the Hundi (*Cash box or prayer boxes kept there*) in any one of the Tirupathi Venkateswara shrines or Venkatachalapathi sanctums in some temples or those who can afford it, can go to Tirupathi and put it in the hundi of the divine.

This story was originally published by me in the year 2016 in Tamil and subsequently re-edited many times to correct mistakes and rewording for better readability. It has been published in the form of a book also by a publisher in Tamilnadu several years ago. However, I completed the final editing of the same in the year 2025 and published it for the benefit of the readers.

Lord Krishna's assurance to Yashoda

Several years elapsed after Lord Vishnu ended the incarnation of Lord Krishna. Prior to taking next incarnation in the ten avatars destined, Lord Vishnu manifested as Tirupathi Lord Venkateswara in the interim period.

After ending Krishnavathar, Lord Vishnu did not take another incarnation and preferred to rest for a while as he was tired while in the universe the evil wings of Kaliyuga fluttered far and wide. Chaos prevailed eroding righteousness, ethics and morality, pushed mankind to innumerable suffering. Even as Kaliyuga began to spread its tentacles, there was no sight of Lord Vishnu incarnating in any form contrary to the prophesies as contained in the Vedic Agamas stating that once the Kaliyuga raised its ugly head, Lord Vishnu will appear in some form (incarnation as Kalki) to save the mankind from the onslaught of Kali.

Before Lord Vishnu ended Krishnavathar, once Sage Narada entered Krishna's home in Gokul (*the place where Krishna was born and dwelled with his mother Yashoda*) to meet the family of Lord Krishna. Surprisingly he saw the home of Lord Krishna in Gokul deserted. Lord Krishna's mother Yashoda was sitting alone in grief. As Sage Narada began to discuss what caused Yashoda's grief, Lord Krishna too entered from somewhere. Lord Krishna guessed something had gone wrong since Sage Narada was present and therefore with a mischievous smile, inquired from Sage Narada what was going on. Sage Narada replied ignorance in body language, and prompted Lord Krishna to inquire directly from his mother, the reason for her grief.

Lord Krishna sat near his mother asked 'what happened to you, maa?' Yashoda did not answer immediately, but her eyes were full of tears. Lord Krishna consoled her 'maa, why are you distressed….what can happen to you when I am with you?' Sobbing Yashoda said 'Krishna, I think I am the most unfortunate mother in the universe. ….my worry is about your

marriage. I don't think I will live long, but before my soul demits my body, I want to see your marriage. When are you going to give me the happiness?'

Lord Krishna too turned emotional when; for a brief moment he thought within self 'how will I reveal the secret of my incarnation as I have to accomplish many tasks before even think of my marriage… how will I explain reason for my celibacy?'. He was not married to Goddess Rukmani then, and therefore ending silence, he assured Yashoda 'maa, leave away your worries, I promise that your wishes will be fulfilled once I accomplish the task for which I have incarnated. Sure, my marriage will happen in your presence even if it takes centuries later. But I assure that I will get married only in your presence and when you will see it as Yasoda. Pardon me maa, I will not be able to disclose details of my incarnation right now, but be assured that you will know of it at an appropriate time. Therefore, dear mother, remain calm for some more period of time.'

He was sure to marry Goddess Rukmani, after completing undisclosed tasks which were destined for him; hence, he could not reveal the secret even to his mother for the time being. Time moved fast; several events took place one after the other. In the next few hundred years, Lord Krishna's Yadav clan got wiped out along with Lord Krishna and his mother Yashoda who shed their bodies in different periods of time and entered in to paradise (Vaikunda).

Lord Vishnu ended his incarnation as Lord Krishna, leaving no answer as to how he will fulfill the promise given to his mother Yashoda on his marriage in her presence? Yashoda was resting in Vaikunda. Where and how will Lord Vishnu reincarnate again and marry Goddess Lakshmi? With the departure of Lord Krishna, the universe experienced widespread chaos, anarchy and indiscipline. Sage Narada was deeply concerned since the anarchy if allowed to continue, will lead to the destruction of the Universe created by the Supreme even before the dawn of

Kaliyuga. His main concern was how can the catastrophe be prevented?

Sage Narada reach Mount Kailas

Time moved fast, many events occurred in the universe and in devaloga. However, concerned Sage Narada realized that the time to honour the promise given by Lord Krishna to Yashoda ripened; he realized that Lord Vishnu had to incarnate in some form to save the mankind. But if Lord Vishnu maintained eerie of silence on his future incarnation, everything will slip out of hand as the time waited for none, and therefore Lord Brahma needed to be apprised of the situation. Tension gripped Sage Narada immediately proceeded to Deva Loga to meet Lord Brahma.

Luckily on way, he met his father Lord Brahma and both exchanged pleasantries and the purpose of their travel. When anxious Sage Narada expressed his concern to Lord Brahma over the deteriorating conditions in the universe gripped in chaos and anarchy, Lord Brahma revealed that he too was proceeding to meet Lord Siva for the same purpose and to find out a solution. He requested Sage Narada to accompany him to meet Lord Shiva.

When they reached Lord Siva's abode, while the hall was already packed by several divine forces of various nature, Lord Vishnu was missing. Both Lord Brahma and Sage Narada were extended special courtesy by Lord Shiva who got them seated near him to inquire the purpose of their visit. Without mincing words, Sage Narada quickly expressed the overall chaos prevailing in the universe after the end of Lord Krishna's incarnation. Since there was no sign of Lord Vishnu incarnating in another form in the near future, something had to be quickly done to prevent the situation going out of hand and therefore sought the valued opinion of those assembled there and guidance from Lord Shiva.

After discussing all aspects in depth, the assemblage realized that while only Maharishi Bhrigu's intervention could resolve their issue; however, Maharishi Bhrigu's famously hot temper and history of volatile curses made the other sages wary of approaching him; however, after carefully considering all aspects, everyone was of the opinion that Sage Narada will only be able to bring Maharishi Brigu on line to reach out to Lord Vishnu to take early incarnation to stem the fast-deteriorating malaise in the universe.

Both Lord Siva and Lord Brahma pressurised to undertake the task since only Sage Narada could tactfully act and rope in Maharishi Brigu and engage him into the act. Feeling elated over the confidence reposed on him by two of the three Lords, Sage Narada agreed to undertake the mission to rope in Maharishi Brigu to prompt Lord Vishnu to incarnate at the earliest.

Stage set for the drama

Upon the advice of the two Lords, Sage Narada rushed to earth in search of Maharishi Brigu. Generally, none of the sages in the universe stayed at one place for long period and kept on moving from places to places to attend Yagyas and other sacrificial ceremonies (*a kind of Yagyas*) wherever they were performed.

Sage Narada was sure that Maharishi Brigu could be traced in one of the many sites by the river side of Ganges as most of the sacrificial ceremonies used to be held at the bank of river Ganges in the Himalayan region as Himalaya plateau was considered to be most sacred, being abode of Lord Siva.

His inference did not fail when he found Maharishi Brigu in one of the sacrificial ceremonies in the Himalayan plateau. When Sage Narada reached the site, everyone got up and warmly welcomed the most respected guest and got him seated honourably. Midway during Yagya, when the ceremony temporarily halted for the next stage, Sage Narada sought to

know from sage Kashyaba, the organizer of the ceremony, the purpose of the sacrificial ceremony being performed.

Sage Kashyaba replied that it was performed to request the Trimurtis to assure that before the dawn of Kaliyuga, the atmosphere of serenity and peace will prevail in the universe and the folks of the universe acted on the principles of righteousness and dharmic norms in the highest order.

Sage Narada was convinced that half his mission had been accomplished by with the ongoing ceremony, and therefore he quickly played a trick to set the second stage to trap Sage Brigu into his mission. Next, he casually asked Sage Kashyaba 'Oh, venerable sage, the assembled sages and saints deserves to be complimented fully for successfully performing this ceremony. My best wishes for the success of the Yagya and the purpose for which it is being performed. Let me wait here till the arrival of the Athithi to accept the first oblation of the sacrificial ceremony, and with his blessings, I will proceed for my next work' (*Athithi is the first and foremost honourable guest who is entitled to receive the first oblation in any of the Sacrificial Yagya and he will bless the audience and the performer after which only the assemblage will take their share of offering*). The Atithi's blessings were considered to be most sacred than the blessings of other Lords. In any of the sacrificial ceremony where Athithi was called, all others would receive the offerings only after Athithi received the first oblation.

When Sage Narada raised the issue of Athithi, the performers realized that they forgot to invite an Athithi for concluding the sacrificial ceremony, lest the ceremony will remain incomplete. Therefore, every one thanked Sage Narada for his timely act on the issue of Athithi and began to discuss who could be called as Athithi. Each one of the assemblages mentioned the names of their own choices and were not unanimous in choosing a right Athithi, and therefore the opinion of Sage Narada who was actually waiting for such an opportunity to arose was sought.

Narada began, his voice deliberately carrying the weight of the reluctant messenger; 'hear me, O great and esteemed assembly of sages and kings, at the end of sacrificial ceremony, the rightful Athithi who can take the first oblation should be chosen from amongst the Trimurtis. But each of them is possessed with certain qualities such as Satvik (*light, bliss, and goodness*), Rajas (*passion, motion*) and Tamas (*inertia and darkness).* Remember that the present sacrificial ceremony being performed for safeguarding the mankind in the universe and to maintain dharmic norms, the Athithi to conclude this ceremony has to be of Satvik in nature. Oh, sages, think without emotion and decide the rightful choice from amongst the three Lords'.

Since the assemblage failed to reach a consensus on the rightful person, Sage Narada was again requested by the sages to help them find a suitable person who could undertake the task of inviting the right Athithi to attend the sacrificial ceremony and to receive the oblation. Heart of heart, Sage Narada was delighted that everything was moving in the right direction as planned and therefore suggested 'Oh sages, it would be difficult to find the rightful Athithi for this sacrificial ceremony since the Trinities have several qualities including that of Satvik in nature which they reflect differently at different points of time. Therefore, it will be difficult to pick up the rightful Lord reflecting the qualities of satvik in nature which he should reflect while accepting the invite. We don't need the one reflecting the qualities of Rajas as they would be hostile to the feelings of others and act in haste. Similarly, we do not need the one reflecting Tamas who would remain imbalanced and inactive from acting at the right time. Therefore, the one reflecting Satvik nature at the time of accepting the invitation will only be the right choice to take the oblation as they will reach the sacrificial site with the same mind to bless the assemblage in attendance here. Hence the one reflecting the satvik qualities at the time of invitation can be invited as Athithi'.

Such a suggestion again confused everyone since Sage Narada has brought in another issue- who on behalf of them can reach out to the Trimurtis and decide on the spot the rightful choice to receive the oblation for the sacrificial ceremony.

Maharishi Brigu, envoy on mission

When the search for the envoy begun, again there was no consensus amongst assembled. Therefore, all the sages requested Sage Narada to pick up suitable person to undertake the task. Sage Narada waiting for such an opportunity had no hesitation in nominating Maharishi Brigu as their envoy, since he was an enlightened sage, expert in the act of appeasement and possessed all aspects of diplomacy. Therefore, Maharishi Brigu was fully authorized to select the rightful Athithi to receive the oblation, after weighing all aspects on the spot. Everyone were elated at the rightful choice of Maharishi Brigu as he was not only experienced, but also an octogenarian grey beard amongst the sages, well respected by the Divine Trimurtis.

Next, when the sages under the leadership of Sage Narada went to Maharishi Brigu and requested him to undertake the task of selecting the rightful Supreme for the sacrificial ceremony, overwhelmed by the honour, the beaming sage readily accepted the challenge and proceeded to Deva Loga to meet the Divine Trimurtis. There in heaven, Lord Vishnu was sitting in ease, fully satisfied that stage has been well set for another drama to pave way for him to take another incarnation which was long due and secondly, the time to banish the arrogance of Maharishi Brigu by destroying the power of wisdom called 'Gnana Sakthi' had also arisen.

Lord Brahma cursed

After reaching Deva Loga, Maharishi Brigu met Lord Brahma who was seated along with Goddess Saraswathi, his wife. While

everyone including the Celestials and Bhootha Ganas extended warm welcome to the Maharishi, Lord Brahma deliberately ignored him as if he had not seen him and continued to converse with the assemblage of divine forces on some other issue.

Though Maharishi Brigu went as an uninvited guest, angered by the insult from Lord Brahma, he sat in an empty chair and tried to participate in the ongoing discussion. At one stage, irritated Lord Brahma commented 'Oh, Maharishi, you are an uninvited guest and disturbing the proceedings by airing your personal views which are uncalled for. We feel sorry to see your interference in our discussion.

Brigu felt further insulted and quickly got up and cursed Lord Brahma, 'Oh, venerable Lord, be aware that my wisdom is in no way lesser than those who are assembled here. I have not come here on my own volition, but came as an envoy of the sages to extend an invitation for the sacrificial ceremony being held for the welfare of the universe and to invite you to receive the first oblation as Athithi. But instead of reflecting true Satvik nature and acknowledging the presence of an octogenarian sage like me, you have insulted me in the midst of everyone. Remember Brahma Deva, by this act of yours, you have not only insulted me personally, but also insulted the entire fraternity of sages engaged in the sacrificial ceremony meant for the welfare of the universe. Therefore, from now on, in none of the worship places including temples, you will be worshipped as a deity'.

Enraged Maharishi Brigu rushed out from the hall and went to Mount Kailas to meet Lord Siva. But Lord Brahma remained unperturbed as he was aware that Maharishi Brihu's act will lead to next incarnation of Lord Vishnu in bhoologa.

Lord Siva cursed

Having got insulted in Brahma Loga, enraged Maharishi Brigu reached Kailas, anger still not vanished from mind. On reaching Lord Siva's abode too he was an unwelcome guest. The guards at

the entrance of Lord Shiva's abode refused to allow him go inside since Lord Siva was in some deep discussion with Goddess Parvathi and they had orders not to let anyone go inside unless Lord Siva's permission was received.

Already feeling insulted by Lord Brahma, Maharishi Brigu began to argue with them in high pitched voice, creating commotion and in the melee when Maharishi Brigu attempted to get in forcibly, Lord Siva with Trisul in hand angrily came out unable to hear the noise. Maharishi in arrogance asked Lord Siva 'who ordered these guards not to let me enter in?' Lord Siva too got equally angry and shouted back at the Maharishi 'Oh, elder sage, are you not ashamed that you are an uninvited guest, and further arrogant enough to question my right in my own dwelling …… it is shameful that you call yourself the sage of highest wisdom'.

Anger still burning like ball of fire in mind, Maharishi Brigu rebuked Lord Shiva with a curse 'Know this, oh, Lord of Lords, you will soon feel sorry for disrespecting an octogenarian sage like me. Instead of inquiring the purpose of my visit, you chose to insult me similar to how Lord Brahma insulted me. Howsoever important may be the meeting, you could have at least paused the meeting for a while and called an elderly sage of my stature to inquire the purpose of my visit. I certainly have wisdom of highest order than others; I have not come here on my own volition; I came here only as envoy of the sages to extend the invitation to you to be the Athithi to receive the first oblation of the Yagya being performed for the welfare of the universe. You have also behaved similarly like Lord Brahma and you too lack the spirit of Satvik nature. Therefore, for having insulted an elderly sage of my wisdom and order, I curse you oh, lord, people in the universe will not worship you in the form as you exist, but will worship you only in the form of a semi-circular stone'. Cursing so, even before Lord Siva could respond, Maharishi left and proceeded to Vaikunda to see the last of the Supreme, Lord Vishnu who dwelled there.

However, as Maharishi began to go, Lord Siva pronounced 'Know this Maharishi, I am Parabrahman who created this universe and Goddess Parvathi's soul is merged within me. It doesn't matter whether I am worshiped in the form of a semi-circular stone or otherwise. The stone will be the merged form of two ever eternal souls- me and Goddess Parvathi. Henceforth people will not worship either of us separately and seek boon; they will only be blessed by the merged souls of us in that form'.***(1)**

This is one of the reasons why Lord Siva is always worshiped in the form of a Shiva Ling and not in any other form. Worried Maharishi Brigu left Kailas, unaware of what was in store in Vaikunda where he had to meet Lord Vishnu to extend the invitation to attend the sacrificial ceremony as Athithi.

Lord Vishnu cursed, Brigu's pride banished

When Maharishi reached Vaikunda, Lord Vishnu was in yoga Nidra (*Divine sleep*) in the midst of sea while Goddess Lakshmi was gently pressing his feet to relieve the feet from melosalgia.

However, when Maharishi Brigu reached Vaikunda, he saw Lord Vishnu in sleeping posture looked at the other side. Once the Lord woke up, he began to converse with Goddess Lakshmi as though he had not noticed the sage. Even though Goddess Lakshmi was also seated near Lord Vishnu, she too ignored the sage. This infuriated the Sage Brigu who went near Lord Vishnu and kicked him over the chest to draw his attention (*There is conflicting story on this episode. Some of the authors claim that Brigu kicked Shesha nag and not Lord Vishnu directly which caused grievous hurt in the heart of Goddess Lakshmi*). Goddess Lakshmi was furious that her husband had been insulted by a sage. ***(2)**

Lord Vishnu got up from the bed and quickly fell at the feet of Maharishi Brigu as if seeking pardon, and in a blink of moment pulled out the power of wisdom hidden in the lower part of the

feet of the Maharishi and burnt it destroying the extraordinary power enjoined by Maharishi Brigu till then. Once Brigu lost entire power of wisdom, he came to his senses and fell at the feet of Lord Vishnu seeking pardon for his arrogance and indulgence of foolish act.

Lord Vishnu lifted him up and inquired reason for his visit when Maharishi explained the purpose for which he came. He then requested Lord Vishnu to reach the venue to accept the oblation as chief Athithi and bless everyone for the success of the sacrificial ceremony, the ultimate cause of which was welfare of the mankind. Lord Vishnu gladly accepted the invitation and promised to reach the site to accept the oblation and ensure success of the yagya.

After seeking pardon again, Maharishi left Vaikunda profusely thanking Lord Vishnu, but again ignorantly failed to seek pardon from Goddess Lakshmi who was sulking for the act of the Sage who insulted her husband in her presence. Had he sought her pardon, then the events leading to the incarnation of Lord Venkatachalapathi, an interim incarnation before Kalki Avatar to destroy the evils in Kaliyuga would not have occurred.

Once Maharishi left, Goddess Lakshmi showed her annoyance to Lord Vishnu as he remained not only a mute spectator of the insult in the presence of her, but also allowed the Maharishi go away unpunished. The Maharishi walked away without even expressing a word of regret to her (Goddess Lakshmi) for his act of insult to her husband. Expressing men were always selfish, deeply hurt Goddess Lakshmi left Vaikunda without telling anyone; soon went missing.

Similar to Lord Krishna's incarnation for the welfare of mankind, Lord Vishnu was destined to take another short incarnation before incarnating as Kalki in Kaliyuga. At the same time, Goddess Lakshmi Devi too needed a short incarnation to remarry Lord Vishnu for some reason. It was destined that both Lord Vishnu and Goddess Lakshmi in the short incarnation, shall be born in

different mode and character, get united again by marriage in their short incarnate form.

The said act was also meant for the welfare of the mankind though subsequently both were destined to again regain their original form as Goddess Lakshmi and Lord Vishnu, as decided by the Supreme who created them. Lord Vishnu was well aware of the destiny in store for them. The entire events in this story occurred during Ramayan era.

Goddess Lakshmi's previous incarnation

When Lord Rama and Goddess Sita incarnated, a pious King called Padmavasan, a devotee of Lord Vishnu was ruling a smaller state near Ayodhya. Even after many years of married life he had no offspring and therefore penanced and prayed to Goddess Lakshmi that he should be blessed with a female child, all aspects resembling her. After few years he got an offspring, a female child, possessing all aspects of Goddess Lakshmi.

As the child grew, she attained extraordinary power to take virtual and aidance forms as and when desired. When she attained marriageable age, the King held a Swayamvara to find a suitable life partner for her, but she would not agree to the proposal and made it clear that she was desired to marry only Lord Rama as her life partner. King Padmavasan cautioned his daughter not to be in the world of mirage since Lord Rama (*he was unknown to others as divine then*) was son of a powerful Emperor called Dasharatha and Dasharatha would not agree to engage his son with a girl of her stature.

Padmavasan's advice fell on deaf ears and she was firm to get married only with Lord Rama, but dare not prevent her father from holding the Swayamvara as children in a family in those days were bound by the decision of their parents, lest society would discard them.

The Swayamvara commenced and several invitees were present to take part in the function, one amongst them being Lankan King

Ravan. As the bride passed each one of the invited Princes, Ravan stopped her and requested her to marry him, but when she refused, Ravan in anger attempted to stop her forcefully, but when King Padmavasan came running to save her and confronted Ravan, in fit of rage Ravan pulled his sword and slayed the King to death.
Unable to watch the ghastly scene, everyone ran away. In the meantime, the girl quickly took a virtual image, ran towards nearby forest where some Yagya was getting performed and hid herself in one of the ashrams of the Rishis and sat in penance along with him. Ravan too entered into the forest to catch her.

Unable to find her, he boarded on his flying chariot and searched from sky; even after several days of search, when he failed to trace her hideout, he left searching her in the wood and went back. Since she sat in penance in their ashram along with the sages showing exemplary command and chanted Vedic hymns, the sages performing the Yagya named the unknown destitute as Vedavathi. However, how long could she hide herself from the watchful eyes of Ravan? One day, he chanced to find her hiding in the ashram and came running to take her away. Unable to escape from him, the girl ran around the ashram and jumped into the burning Yagya pyre to end her life, but not before leaving a curse on Ravan that since he had attempted to insult a hapless female, he will meet his death only by a hapless woman. Her curse fructified later when Ravan met his death due to Goddess Sita. However, Ravan did not know that she had jumped into the fire to escape from him.

God Agni was too compassionate on Vedavathi who fell into his pyre and therefore did not allow her to get harmed or burnt and instead took her in her safe custody and brought her up within the fire itself in invisible form as she was aware that Ravan was very shrewd and somehow find her if she came out of fire in her

original form. True to Agni's guess, Ravan kept on searching for her and Agni's decision to keep her inside the fire in invisible form helped her getting saved.

Time moved fast. In Ayodhya, Lord Rama got married with Goddess Sita and received the doom of exile with his faithful wife. During exile in the forest, Goddess Sita was abducted by Ravan in an act of deceit. But whom Ravan abducted was not actually Goddess Sita, but only her aidance form created by Lord Agni i.e., Vedavathi. How did it happen?

When Ravan was discussing with his brothers the details of his plan to abduct Goddess Sita, Lord Agni happened to overhear it and without wasting time he ran to the forest and revealed Ravan's plan to Goddess Sita and took her to safety simultaneously requesting Vedavathi to take the virtual form of Goddess Sita and to remain in place of Goddess Sita. Lord Agni initially wanted to inform Lord Rama about the plans of Ravan. When Vedavathi in virtual form of Goddess Sita stayed in the ashram, Ravan came and abducted her, unaware of the fact that he had actually abducted Vedavathi and not Goddess Sita. Lord Agni was scared that if ever Ravan came to know, Goddess Sita was hiding in his home, then Ravan will not hesitate to immediately kill Vedavathi. Therefore, till Vedavathi in captivity of Ravan got released, Lord Agni felt that the fact of Goddess Sita hiding in his custody should be kept a closely guarded secret and not even be revealed to Lord Rama.

Next, when the war between Lord Rama and Ravan ended, and Goddess Sita faced the awkward situation of proving her modesty, she had to enter into the burning fire as desired by Lord Rama. However, it was actually Vedavathi in the virtual form of Goddess Sita who jumped into the fire and not the original Goddess Sita. None knew the truth until Vedavathi and Goddess Sita together came out of the fire unharmed when Lord Rama asked Sita to jump into the fire to prover her fidelity.

Once out from the pyre, Vedavathi narrated her tale to everyone and requested Lord Rama to marry her since she had to struggle to safe keep his wife (Sita), but Lord Rama would not agree to her request and counselled that since he had already married to Goddess Sita, he could not be the husband of another in that birth and therefore Vedavathi should bury her desire of marrying him in the present birth.

Lord Rama further indicated that, he was destined to incarnate as Lord Srinivasa (Lord Venkateswara), and Goddess Sita who was actually Goddess Lakshmi will also take birth as Padmavati with all aspects of Vedavathi, and in the said birth he will marry Padmavati la Vedavathi la Sita to fulfil Vedavathi's desire. This was why Lord Vishnu had to take short incarnation as Tirupathi Lord Venkateswara and marry Goddess Lakshmi Devi in the form of Padmavati bearing all aspects of Vedavathi.

Now the story of Goddess Lakshmi Devi's incarnation as Padmavati begins. ***(3)**

Goddess Lakshmi's incarnation as Padmavati

Several centuries ago, Tirupathi (*Now in the state of Andhra in India*) which was a state then, was ruled by a King called Sudarman. He begot a male offspring and the Raja gurus (*Pundits in the courtyard of the King*) predicted that the male child was imbibed with all the aspects of Lord Vishnu and will become universally famous on account of the wisdom and power he may possess. He was named Aakasa Rajan (*meaning ruler of ethereal space*).

King Sudarman was very fond of hunting and therefore quite often he went for hunting. After hunting spree, he used to take rest near a lake called Kapila theerththam (*Theerththam meaning water pond*) to quench his thirst. Once he chanced to notice a Princess from Naga clan playing in the midst of water and instantly fell in love with her, as she was quite attractive and fit to be his consort.

From then on, he regularly visited the spot. Whenever she appeared in the lake he would rush to her and speak. Over the next few months, they became so close that she became his undeclared fiancée. But the biggest problem was their form. She was snake in appearance with human head, while the King was human. With only half human body, remaining that of snake under water, she was able to stay above water in open atmosphere only for few days, but permanently could not maintain it as she needed to remain inside water at least for six months in a year. The lovers realized that they will not be able to marry each other and live together, their body metabolism being hindrance, they decided to get married in heart.

As time passed, as and when the Naga Princess came out to the water and met the King, they continued their love making and enjoyed life as human partners. It may sound incredible and unbelievable how the snake bodied Princess could have sensual pleasure with a human. The father of the Princess belonged to Adi Shesha (Snake God) Nag family and therefore possessed certain extraordinary powers of human. Sage Pathanjali was incarnate of Adi Shesha and was able to live on earth like human, while his half body consisted of organs of snake. Such instances were very common amongst divine souls and therefore the Naga Princess was able to have human relation with King Sudarman when she was out of water bed.

In this process, the Naga Princess conceived and delivered a male child. Since she had the affair over the water surface, the male child too bore human organs. It was not uncommon to the Kings of those periods to have several women as wives and Sudarman's wife too was aware of her husband's affair with the Naga Princess and therefore the King had no difficulty in taking away the child to his Palace to keep him under the care of his wife along with the first son Aakasa Rajan. The son born out of the Naga Princess

was named Thondaman and both being sons of Sudarman, they both received the same care and warmth by the King's wife.

After Sudarman died, though Aakasa Rajan took over the reins of the Kingdom, he took care of his brother Thondaman too and looked after him well. The folks in the Kingdom were happy lots, however fate played its own role and did not bestow Aakasa Rajan an issue to rule after him. Worried Aakasa Rajan performed several Yagyas and sacrificial ceremonies to please the deities to beget an issue.

Once he performed a sacrificial ceremony called Putrakameshti Yagya (*Putrakameshti is a special yajna performed in Hinduism for the sake of bearing children*). One of the acts in the ritual was to plough a land with a yoked buffalo and embed seeds of rice and pray Lord Lakshmi Narasimha seeking boon for a child. As advised by his Pundits, Aakasa Rajan successfully performed the ritual and started ploughing the land as per the ritual.

While he was ploughing, the yoke hit a metallic box which blocked further ploughing. Hearing the sound of metal, when the King stopped ploughing, cleared the mud, he was amazed to see a metallic box with a female child comfortably breathing seated in Padmasana (*one of the yoga postures*), unharmed in any manner and was alive. The box was taken out and Raja Guru summoned for counselling; he predicted that one day the child will become revered by mankind in Universe as the rays of Goddess Lakshmi ran through the body of the baby. Moreover, similar to how Janaka begot Goddess Sita while ploughing, this girl had also been a god's gift to the King. It was also possible that this girl could be a forte of Sita la Goddess Lakshmi. Hearing the revelation of the Raja Guru, the King wasted no time to take away the child to his palace to rear her up as his foster daughter. The King named her as Padmavati as advised by his Raja Guru and left her to his wife to bring her up in all comfort. None were aware of the ultimate truth that Padmavati was none other than Goddess Lakshmi Devi herself. Each one of the divines used to

take several forms and virtual images simultaneously in different locations depending upon the need, since they possessed such extraordinary powers in the incarnations. Since the virtual forms were shadow incarnations of divines with limited divine power, in the previous birth of Goddess Lakshmi she was Goddess Sita. In order to save herself from Ravan, she (*Goddess Sita*) too created in virtual image as Vedavathi with the help of Lord Agni. At the same time while only the Trimurtis were aware of what was happening involving Goddess Lakshmi and Lord Venkatachalapathi's incarnation which fell due, other divines were in dark on what was happening.

In earlier birth Lord Rama when gave a solemn assurance to Vedavathi that he will marry her in the next birth when he will also incarnate as Lord Srinivasa (*Lord Venkateswara*), was unaware that Vedavathi was the virtual image of Goddess Sita. Therefore, in order to honour Rama's promise to Vedavathi in his previous birth, Goddess Lakshmi who was Sita in her previous birth took the form as Padmavati, rose from the goddess of earth (*not from anyone's womb*) and became member of Aakasa Rajan's family. Remember that Lord Rama was incarnate of Lord Vishnu in previous birth and his wife Sita then was incarnate of Goddess Lakshmi and married Lord Rama. None were aware of all those facts.

Few questions remained unanswered then. Why did Goddess Lakshmi incarnate as Padmavati and become the foster daughter of Aakasa Rajan? While Padmavati has taken birth, where was Lord Srinivasa (*Lord Venkateswara*)? What was the story on him? The entire stories will get merged at some point later.

As said earlier, even when Goddess Lakshmi left Lord Vishnu in anger, she was destined to remarry him in her future incarnation as Padmavati while Lord Vishnu will be in the form of Lord Venkateswara. Aakasa Rajan was a King in one of the Cholas Dynasty in previous birth and at the curse of Lord Vishnu he had

to remain as Ghost for some period before reborn in mankind as Aakasa Rajan.

Why did Goddess Lakshi desert Lord Vishnu

Now let us go back to the initial story of Maharishi Brighu, Yagya and Athithi for receiving the first oblation in the yagya being performed. As explained earlier, due to the immature behaviour of Maharishi Brigu, Goddess Lakshmi got annoyed with Lord Vishnu and left him uninformed. Such instances of separation between Goddess Lakshmi and Lord Vishnu were many and every time she departed, she always returned back after some time. Hence Lord Vishnu did not bother about her walking out from home. He did not even bother to think where she had gone or whether she had actually left him permanently. His priority and concern were only on the sacrificial ceremony to which he had been invited, and he wanted to attend the same without fail to receive the oblation and bless the sacrificial Yagya for the cause for which it was being held. Thereafter he had to take yet another incarnation before the commencement of Kaliyuga to save mankind and universe from getting destroyed.

After attending the ceremony, Lord Vishnu in the absence of Goddess Lakshmi left for Vaikunda and only after reaching his abode did he come to know that she was actually missing. He thought that she may have gone elsewhere to meet someone to vent out her. Even after few days, when Lord Vishnu noticed that Goddess Lakshmi did not return, he became nervous and began searching for her seriously only to realize that she had indeed abandoned him and disappeared. ***(4)**

Like Lord Vishnu, everyone in Vaikunda too were deeply disturbed with the departure of Goddess Lakshmi and felt orphaned since her absence created vacuum in Vaikunda. The divines were concerned that none of them were invited for any of the functions or pujas performed. Thus, after Goddess Lakshmi's disappearance from Vaikunda, it lost the charm and every one

spent their time in routine manner without getting involved in any other affair as though Lord Vishnu sans Goddess Lakshmi had no significance.

Perturbed, Lord Vishnu started searching for the whereabouts of Goddess Lakshmi in every one of the Logas (*different divisions of Universe*) like Pathal, Bhoologa, Indira log and Chandra log etc. She was neither traceable nor was he able to guess the form in which she was wandering. Day after day Lord Vishnu did not take anything and almost remained on fast and roamed in madness – his aim only to trace Goddess Lakshmi and bring her back to Vaikunda.

While wandering in such a state of mind, out of fatigue and exasperation he reached earth where one of the Kings of the Cholas dynasty was ruling. In a jungle, he spotted a comfortable bunker to take rest, sat there and closed his eyes since he was tired. Fatigue and tiredness overpowering, Lord Vishnu did not wake up for many years and remained inside the bunker without knowing that an anthill had completely covered the bunker and imprisoned him inside. He was groaning 'Lakshmi, Lakshmi' in deep slumber.

With both Goddess Lakshmi and Lord Vishnu were missing in Vaikunda for several years, worried Sage Narada too began to search for them and reached Bhoologa. He was taken aback when accidentally he located the bunker covered by ant hill from which sound of Lord Vishnu's groaning came out. Using his mystic power, he could see Lord Vishnu sleeping inside and tried to wake him up without destroying the ant hill which if done would cause death to the insects. It was mandated to divines that they should not cause death to any living being, be it was human or animal or other insects, unless and otherwise, it had to be done to release the curse befallen on them.

Moreover, the anthill remained like a shelter guarding Lord Vishnu from getting affected by rain and other natural calamities and therefore Sage Narada thought that such pious insects

should not be killed. Unable to wake up Lord Vishnu from deep slumber, Sage Narada rushed to Deva Log and met Lord Brahma to seek his advice. Since Lord Brahma too could not think of a solution, both went to Kailas to meet Lord Siva to take his guidance.

Supreme Lord warmly welcomed them without showing concern and calmed them down stating that everything was happening as per the destiny. He explained to them that unable to bear the agony of separation with Lord Vishnu, his spouse Goddess Lakshmi too had been sitting on penance in a jungle called Kollaapuram (*Now in the state of Seemandhra in India*) and though she had separated from Lord Vishnu which was temporary, they were undergoing the present ordeal on account of curses incurred by them in their previous birth.

The stage for relieving the past curses befallen on them and for fulfilling certain other divine obligations for welfare of mankind he initiated a drama and engaged Maharishi Brigu to invite Lord Vishnu which will ensure that Goddess Lakshmi get temporarily separated from Lord Vishnu on some small pretext. Everything had ended as pre-programmed to further ensure that Lord Vishnu takes the form of Lord Srinivasa and Goddess Lakshmi as Padmavati; in such stage the reunion of both Lord Vishnu and Goddess Lakshmi will happen ending the past curses carried by them. Hence, initially they had to remain separated, penance in different manner for several years before getting reunited. He advocated patience and advised them to pray for their mental fortitude to bear the agony and ordeal which were temporary.

Both Sage Narada and Lord Brahma almost came to tears hearing advice of the Lord. Sage Narada was bit more upset and felt that he was responsible for creating such an ordeal and therefore decided that his first task should be to ensure that some food was given to Lord Vishnu who was virtually on fast and probably that was reason for his deep slumber. Since Lord Vishnu was in Bhoologa and in human form, to render any help, the divine need

to take human form, win over the confidence of Goddess Lakshmi and engage her to render assistance to the Lord in the bunker.
The immediate task before them was to trace out Goddess Lakshmi to apprise her of the condition of Lord Vishnu and then take steps to feed some food to fasting Lord Vishnu. They reached Bhoologa along with Lord Shiva, traced her, disturbed her (*Goddess Lakshmi*) penance and apprised her of the entire situation. She became jittery and started crying profusely. She held Lord Siva's hand and pleaded with him to somehow save Lord Vishnu at the earliest. Lord Siva consoled her 'cool down Lakshmi, do not worry. Immediately take the form of a shepherdess, me and Lord Brahma will take the form of two cows. Drive us to the King's palace and sell us to him. He has many cows in his shed. The shepherd in the palace cow yard daily takes them to the jungle to graze the grass. Sage Narada will divert the attention of the shepherd to enable us reach the site of the anthill where Lord Vishnu lay buried inside the anthill, and once we reach there, we will release the milk from our udder directly into the mouth of Lord Vishnu to regain lost energy. In few days he will come out and take the form of Lord Srinivasa. You will also by then become Aakasa Rajan's daughter. Thereafter we will ensure that both of you get united again'. Next moment Goddess Lakshmi took the form of a shepherdess, Lord Brahma and Lord Siva as cows.
Even as Lord Siva uttered those words, he deliberately hid a secret from her that once Lord Vishnu incarnated as Lord Srinivasa, he will first marry Padmavati, the other virtual image of Goddess Lakshmi to whom he promised to marry when he was in the form of Lord Rama and thereafter in the next few days he will re-join with Goddess Lakshmi. If Goddess Lakshmi comes to know of their plan, events will not move as destined, and collapse the very basic structure of their plan, hence he concealed the fact to her.
In the next move, Goddess Lakshmi in the form of a shepherdess drove the two cows, virtual forms of Lord Brahma and Lord Siva

into the city as though she was selling milk. Whoever came to buy the milk, she requested them to buy the cow itself as she was hard-pressed for money. If and when someone came forward to buy them, she demanded high price which the buyer could not afford, and thus she was able to avoid the ordinary folks of the state from buying the two cows. By tactfully avoiding sale of the cows to others, she reached the Palace gate and offered those two cows on the day which incidentally was the birthday of the King.

The plan devised by the three divines went as per their intent knowing fully well that only in the morning, the Raja Guru had advised the King to buy two cows on his birthday which will bring prosperity to his Kingdom. The offer of the Shepherdess to sell the cow reached the ears of the King at the right moment. On hearing the news of cows on sale, the King himself came out with the Raja Guru and saw the cows. At the very sight of the cows, the Raja Guru pronounced that they would be the best cows to buy to beget the luck awaiting the King. Thus, the cows were purchased by the King and Goddess Lakshmi in the form of Shepherdess went back to the jungle as though she was relieved off from the burden with the cows.

Next day as usual, the Shepherd in the Palace cow yard, drove the cows along with the newly purchased two cows into the jungle to gaze the grass. As usual he allowed them to roam freely in the vicinity to gaze which was faraway from where Lord Vishnu actually lay buried. Therefore, Sage Narada had to play yet another trick to divert the cows to gaze near the place where Lord Vishnu was to be fed. While the Shepherd was resting under a tree, the attention on the two gazing cows was diverted and they were driven to gaze near the spot where Lord Vishnu lay buried. The two divine cows, silently went by the side of the anthill and released the milk inside through a hole already kept opened by Sage Narada in such a manner that the milk released by the cows exactly dropped in to the mouth of Lord Vishnu to enable him

drink it even in sleep as he was destined to remain in sleeping posture for some more time as per the pre-planned act of Sage Narada.

Time passed. Everyday after reaching back to the palace cow yard, while milking the Cows, the Shepherd noticed that the two divine cows milched lesser and lesser milk and people said perhaps their intake of grass was insufficient. Therefore, the shepherd started keeping an eye on their movements in the forest to check whether they really gazed the grass. As he kept a watch on the movements of both the divine cows, one day he accidentally saw them going to a particular spot (*where Lord Vishnu lay buried*) from where groaning sound was coming and released milk before gazing. As soon as the cows moved out of the place, the shepherd noticed the sound of groan coming out from inside the anthill stopped. He rushed to the palace and reported the matter to the King.

Unwilling to believe the theory, the King warned the shepherd to again to carefully watch next day and report if the incident of the cows releasing the milk was indeed true so that he can accompany him to verify the truth by himself, lest he (*Shepherd*) will be slayed. In the second day too, the shepherd while grazing his cows, heard constant groaning coming out of a large anthill and stopped when the cows left the area.

Next day the shepherd hid in a place to see how the cow released her milk into the pit, but when the cow reached the spot, it noticed the shepherd hiding and watching her movements and therefore did not release the milk. Frustrated shepherd fearing for his death at the hands of the King rushed towards the cow and angrily hit it hard with a stick. Pat broke the anthill, and Lord Vishnu came out taking the blow on his head. The blood oozed from the head splashed over the body of the cow. The Shepherd fainted and lay there when the cow with blood on her body ran to the palace and stood before the King who got panicked seeing blood strains on the body of the cow.

The cow nodded him to follow her and ran towards the forest. Everyone ran behind her to the jungle only to notice that the shepherd lay fainted near the anthill. When they reached the spot, Lord Vishnu appeared in anger before them in his true form. The King and others quickly prostrated before the divine and sought pardon for the violent act of his servant. But Lord Vishnu was not convinced and pronounced deliberately that the ruler is responsible for the wrong acts of their folks and therefore the King will turn into a ghost and wander in the forest. Instantly the King turned into a ghost. There was a hidden agenda for the anger of Lord Vishnu to cause the King to turn into a ghost.

When the ghost la King pleaded for mercy, Lord Vishnu said in due course of time the curse will end by itself, and the ghost will get birth in one of the Cholas King dynasties and rule the state. Then he will (previously a Ghost) beget a foster daughter whom he (*Lord Vishnu*) will marry in the form of a human-Lord Srinivasa. At the same time the shepherd through whom the entire drama was enacted was also blessed by Lord Vishnu that the clan of that shepherd will daily get the first and preferential darshan of the Deity (meaning Lord Srinivasa alias Lord Venkateswara) of a famous temple to be established by the King (previously a Ghost) himself in his next birth.

Once Lord Vishnu pronounced so, all three i.e., Lord Vishnu and the two divine cows disappeared. This was the background of the curse on the King who turned into a ghost and got birth as Sudarman's son Aakasa Rajan and later became a King as blessed by Lord Vishnu. Padmavati was found by Aakasa Rajan while ploughing the land and became his foster daughter. Thus, Goddess Lakshmi got birth on earth as Padmavati in first step to re-join with her husband Lord Vishnu.

Going back to the old story, once everyone went away, Lord Vishnu took human form and with blood oozing from his head, he walked in a jungle and went near a hut from where some music

was coming. He could hear the voice of someone singing in praise of Lord Krishna. As Lord Vishnu went near the hut, he could hear the voice of a lady who was actually singing inside. He called her in subdued voice 'Mother, oh mother……. will anyone come out and help me?' When the lady heard the voice of someone, she came out and saw a stranger standing with blood oozing from the head. Panic struck lady shuddered for a moment, quickly took him inside and applied medicine before bandaging the wound.

In the midst of the act, Lord Vishnu could get back memories of past birth to recognize that she was his mother Yashoda in past birth, but born as Vagula Devi in the present birth, and therefore emotion filled Lord Vishnu hugged her telling 'Mother can't you go back to previous birth and recall our relation? ……Mother, I am your son Krishna….Krishna'.

When he uttered so she too got back the memories of her past birth and began to cry uncontrollably. Tears rolled on her cheeks. She asked him 'Krishna, where were you all these years, my dear son, how did you get wounded'. Emotion struck Lord Vishnu not only narrated the entire story from beginning to end, but also revealed that he was destined to marry Goddess Lakshmi in the present birth and took a solemn promise from her that she will not reveal the secret to anyone. ***(5)**

Again, need a small flashback here. Aakasa Rajan while ploughing the earth got only the virtual form of Goddess Lakshmi who was Vedavathi, but he was not aware of the truth. It was destined that Lord Vishnu will first marry the virtual form of Goddess Lakshmi in the form of Vedavathi and thereafter will marry true Goddess Lakshmi. Many years later Lord Vishnu in the form of Lord Srinivasa married the virtual form of Vedavathi first and subsequently married Goddess Lakshmi later some time.

The lady who treated Lord Vishnu was his mother Yashoda in previous birth and Lord Vishnu her son in the form of Lord Krishna. Now that Yashoda had taken birth as Vagula Devi, Lord Vishnu too had incarnated as Lord Srinivasa for a short period in

order to complete certain acts before his incarnation as Kalki in Kaliyuga.

Against this background only, Yashoda in the form of Vagula Devi and Lord Vishnu in the form of Lord Srinivasa met now and exchanged the memoirs of past birth which lasted only for very short time after which Lord Vishnu ensured that Vagula Devi instantly lost the memory of the past as some more acts needed to be completed in human form.

Now back to the main story again, once Vagula Devi (*Yashoda in Previous birth*) treated the wounds of the stranger (*Lord Vishnu had no name by then and was an unknown stranger to her*), he (*Lord Vishnu*) requested her to arrange for some dwelling for his stay and without hesitation she took him to the nearby temple and prayed to Lord Varaha who could bless them for the same. In the meanwhile, she introduced her real son Govinda Rajan to Lord Vishnu and counselled that both remain united as (*Lord Vishnu and Govinda Rajan*) brothers so that they could stay together in and around Lord Varaha Temple. The suggestion was pleasing to Lord Vishnu who readily accepted it and stayed back in temple offering prayer to Lord Varaha while Vagula Devi went away for a while promising to return back soon.

Once she left, Lord Varaha manifested before Lord Srinivasa to address his problem. Lord Varaha imposed a condition, that if he (*Lord Srinivasa*) were to get a shelter to stay, then Lord Srinivasa will have to pay some kind of meed for the boon he may grant. Though Lord Varaha and Lord Vishnu were same divine-Lord Vishnu- in different forms, since Lord Vishnu was in human form and Lord Varaha in divine form, the issue had to be viewed in the form of human request Vis a Vis divine boon.

Lord Vishnu in the form of Lord Srinivasa expressed helplessness to meet the condition as he had no money to pay the meed at that moment, but promised that in future whenever he got settled in a place of worship, then he will impose a condition to the devotees that whoever visited him seeking boon, their boons

will get fructified only if they had first paid their obedience to Lord Varaha and then entered his (*Lord Vishnu*) sanctum. Lest they would not receive his (*Lord Vishnu*) blessings. Lord Vishnu in the form of Lord Srinivasa pleaded with Lord Varaha to accept his offer and allow him to stay there. Lord Varaha accepted the offer and through the manager administering the temple, permitted him to put up a hut within the premises of the temple and stay there.

This was the real reason why it became a custom for those visiting Tirupathi temple, to first take the darshan (*audience*) of Lord Varaha and pay obedience to him and then only enter the sanctum of Lord Venkateswara***(6)**

Accordingly, all three constructed a small hut inside the premises of Lord Varaha temple and settled there. It was here that Vagula Devi re-named the stranger boy as Lord Srinivasa. Soon, Lord Srinivasa took up hunting in the forest. One may wonder whether killing animals by divine in human form tantamount to committing sin? Here the entire happenings being drama enacted by the divine forces, even hunting was only a shadow act. By hunting down the animals and killing them, Lord Vishnu in the form of Lord Srinivasa expiated the curses of those who had born as animals on account of some curses incurred by them in their previous few births. Only those animals were hunted and killed by Lord Srinivasa to release their curses. Some in them took rebirth while some others went to paradise without rebirth. Those were part of the divine drama which were enacted.

Also, it was destined that Lord Vishnu will have to take the form of a hunter to reach near Goddess Lakshmi, born as Padmavati and to marry her. ***(7)** Therefore, some of his (*Lord Vishnu*) divine energies had also been converted and sent as animals there. Thus, while the hunting spree of Lord Srinivasa continued, a big elephant ran towards them and in order to tame and contain its fury, Lord Srinivasa had to fire an arrow which hit the animal.

Unable to bear the pain, the elephant turned mad and started running hither thither trumpeting loudly.

Immediately Lord Srinivasa sat on a horse and chased the elephant to contain her madness. The elephant ran towards a pond inside the palace and stood there. When Lord Srinivasa went near the mad elephant, it kneeled before the Lord and instantly disappeared as its curse ended. Lord Srinivasa la Lord Vishnu being human at that point of time could not understand the strange behaviour of the elephant- how it disappeared and why it kneeled before him. Wondering on the behaviour of the elephant, Lord Srinivasa washed his face in the pond, drank water and rested under a tree nearby, when Padmavati too came near the pond playing with few of her abigail unaware of the presence of Lord Srinivasa.

Lord Srinivasa falls in love with Padmavati

At the very first sight of her beauty, Lord Srinivasa fell in love with Padmavati. Lord Srinivasa thought 'how nice it will be if I get her as my life partner'. While he was feeling so, Padmavati went near him to inquire who he was and how did he manage to enter into the secured palace compound. Lord Srinivasa told her of the elephant episode and said he was taking rest out of tiredness when the beautiful lady of her stature came there.

She was annoyed when he described her beauty and warned him 'Look stranger, you have not only intruded into my privy place, but also dared to comment on my beauty which is improper. I am daughter of King Aakasa Rajan. Therefore, before you get roughed up by the guards run away from here'. Lord Srinivasa would not get cowed down by such threats and replied back 'Girl, I can not resist my temptation from commenting on you as I have unknowingly fallen in love with you. Though a poor hunter, God willing, if you agree to marry me, I will fully protect you and satisfy you in all aspects of simple and serene life'.

His reply further infuriated Padmavati who accused him in choicest words of anger and called palace guards to drive him out from there. Even before the servants reached him, shivering Lord Srinivasa (*in human form*) pleaded with her 'Girl, please listen to my request…do not discard me for being a hunter ….I truly love you from the bottom of my heart…please agree to marry me'. Angered over his continuing plea, her abigail threw stone at him to drive him away. Wounded by the stones thrown, not only his white horse fell dead, Lord Srinivasa too got injured and began to bleed before getting roughed by further by the security guards. He walked towards home wreathed in pain. On seeing the injured Lord Srinivasa walking back to home fully injured, immediately Vagula Devi rushed to him and understood the reasons for his injuries after he narrated the entire episode to her.

After treating him for the injuries, Vagula Devi counselled him to forget the dream of getting married to a Princess of King Aakasa Rajan as Lord Srinivasa was a poor hunter and such impossible dreams will not materialize, they being poor before the King. As she was soothing him, Lord Srinivasa again regained his past memories when he thought within 'it is time that I will have to recall the past memories of Vagula Devi to reveal reasons for my doom. However, the reasons of my incarnation need to be still kept a secret for some more period. Even though I had initially met her (*Vagula Devi*), I had only made her recollect my relation with her in the past, but ensured that it vanished from her memory. Again, it needs to be recalled for a short period of time to get her support to get me married to Padmavati'.

With such feelings running high in mind, he mesmerised her and brought back her past memories. Instantly Vagula Devi got back the memories of her past birth. Lord Srinivasa told her 'Mother, though I was your son in the past, and has incarnated as Lord Srinivasa now, my body need to undergo certain punishments as destined since I am born as human, hence these injuries and

beatings from the guards. Recall my promise to you in the past birth that my marriage will only take place in your presence, hence I adapted you as my mother in this birth so that I can get married in your presence thus fulfilling the promise given to you in the past birth. You are aware only one part of my past life as Krishna, your son then. Now know certain other facts which had taken place when I had taken incarnation as Lord Rama in one of my earlier births.

While I incarnated as Lord Rama, I had to marry Goddess Sita and due to chain of events, I had to live in exile in the forest when Ravan abducted my wife Goddess Sita and Lord Agni created a virtual form of her and ensured that whom Ravan abducted was not Goddess Sita, but only her virtual form which appeared as Sita. On return to Ayodhya, after slaying Ravan, I had to enact a drama to reveal to the world that my wife was pure in her heart, mind and maintained modesty and therefore ordered Goddess Sita to enter fire to prove her modesty.

When she went into the fire and came out, she was also accompanied by Vedavathi her virtual form created by Lord Agni, but remember Vedavathi was none but the divine energy who took the virtual form of Goddess Lakshmi. Once out from fire, Vedavathi requested me (*then Lord Rama*) to marry her and I had to decline her request, being a chaste husband of Goddess Sita, and made a solemn promise to get married with her at a later incarnation similar to the promise which I gave to you while I was in the form of Lord Krishna'.

Lord Srinivasa continued 'I promised to marry her as and when I took the form of Lord Srinivasa. Now that Vedavathi had taken birth as Padmavati and me as Lord Srinivasa, I am obliged to somehow marry her in this birth to honour my past promise. At this juncture we should not reveal all these secrets to public as we have to undergo some more ordeals in human form to get relieved of the past sins, lest it will follow us to the next birth. Therefore, mother without emotion, cooperate with me in all my

actions and ensure that I get married with her in this birth. If the truth is revealed in midway, our present incarnation will come to an end putting us in doom, again to undergo the ordeals several yugas later. However, I will reveal everything to the world at appropriate time before ending our incarnation'.

Hearing her son's words, tears rolled over the cheeks of Vagula Devi like river on deluge. She promised him 'Son, trust me, this secret will remain buried in my heart till you decide to reveal them. I will certainly lend support from my side to fulfil your desire'. After the end of the conversation the past memories vanished from the mind of both of them and both went to sleep. However, the feelings on Padmavati refused to die down from the mind of Lord Srinivasa who continued to groan in pain uttering 'Rajkumari, Rajkumari' and soon slept out of tiredness.

While this was the condition in the home of Lord Srinivasa, there in the palace, for unknown reasons, Padmavati too remained sleepless as the hunter continued to dominate her mind. From then on, she frequently went near the pond where she met Lord Srinivasa, stood there for some time recollecting memories of the past incident when the wailing Lord Srinivasa was badly beaten by the guards. As days passed, internally agonized, she lost appetite and detached herself from others as though she had lost something precious.

Her abigail attempted to divert her attention, unable to know the reasons for her internal agony. They were concerned why she daily visited the site of the pond at specific time and showed disinterest in their prompts and fun. The worried girls decided to bring the fact to the knowledge of her parents- the state of her strange behaviour- lest something can happen to the Princess anytime, they feared.

The message was conveyed to Padmavati's mother Darini Devi who lost no time in taking the issue with her husband Aakasa Rajan. Incidentally only few days before such incidents, Sage Narada Muni visited the King by chance* and when Padmavati

knelt before him to pay obedience, he asked her to show her the palm and predicted that she had attained the state of marriage and soon someone with all aspects of Narayana (meaning Lord Vishnu) will marry her**.(*7a)**

After Sage Narada left the site, the King summoned his Raja Guru and requested him to analyse the horoscope of Padmavati. He too endorsed the same view as that of the Sage. They decided to consult Padmavati too. While such events were unfolding in the palace, at home of Lord Srinivasa, his adapted mother Vagula Devi decided that she will have to step in to solve the problem without further delay since full moon was due the next day which was the most auspicious day to begin anything good. She told Lord Srinivasa of her decision to go to the palace on the day of full moon to seek alliance of King's daughter with Lord Srinivasa. Lord Srinivasa had no hesitation but cautioned her to deal the issue in most delicate manner. He bade goodbye to her and went out again for hunting.

Once out, Lord Srinivasa la Lord Vishnu changed his appearance to that of a fowler (*a tribe making baskets and catching birds and also Sooth Sayers*) with a magic stick in hand, walked through the streets calling 'know your fortune …know your fortune'. and reached the palace gate. Those were the days when the uttering of the fowler used to be considered as divine voices since they normally come out of cemetery at mid of night and keep moving in the streets sooth saying good and bad omens in front of some of the houses. Some of what they foretold used to happen either as coincidence or as uttered. So, Queen Darini Devi summoned the fowler and asked him to predict the future of her daughter Padmavati.

Holding Padmavathi's hand, the fowler said 'Look girl, the words coming out from my mouth is not mine, but that of Mahamaya (*a female Goddess formed out of Goddess Parvathi's power*) who speak through me….Oh, Devi Mahamaya, predict what is the future of this young girl'. While speaking he kept moving the

magic wand over her palm several times and threw some ash on her and continued to tell 'Oh…girl. you have submerged into the thoughts Lord Vishnu, the divine who held the Universe in his palm, the one who saved the Universe from deluge, the one who glitter like gold, the one who married Goddess Sita while he was Lord Rama…oh, lucky girl… be sure, you are destined to get married with someone carrying the aspects of Lord Vishnu…my predictions will not go in vain…it is as true as Sun or Moon. The man with aspects of the Lord is sure to come here seeking alliance… keep patience…girl…keep patience, look this betel leaf…you will find your partner'.

Saying so he showed a betel leaf applied with some black oil. Like a picture that appear in TV, it flashed the picture of Lord Srinivasa the hunter in disguise who was driven away by her guards. Every one remained shell shocked to see the picture on leaf. Once Padmavati saw the image, she screamed 'mother, this is the same person whom I had met in the garden and stolen my heart'. She ran inside her room and locked her door. The fowler was paid handsome reward and sent back.

Lord Srinivasa as fowler was happy that his plan has successfully worked out and on reaching home again turned himself to that of the hunter. Next morning Vagula Devi went to the palace to see the King. In the meanwhile, the King and the Queen were worried that their daughter has fallen in love with a hunter. Sage Narada had stated that Padmavati was fated to marry a person with all aspects of Lord Vishnu in nature and the fowler also predicted that she will marry only the hunter on whom she has fallen in love at first sight.

They called their daughter and counselled her to desist from the desire to get married with the hunter. The King asked his daughter 'Padmavati, do you really love the hunter…are you sure you will be able to live in the forest without comforts which you enjoy now…therefore think twice before forcing your decision on

us Padmavati ….did you ever think of our status and that of the hunter…'

But Padmavati was firm 'father, do not divert my mind from the hunter…I have lost my heart to him. Once someone gets etched deep in mind and heart of a girl, he becomes her natural husband and jurisprudence of ethics says discarding such persons, be it be a hunter or a King, and think of another male, shall be tantamount to losing the chastity. Should you, who hold ethics upper most, even think of breaking spirits of my love on the hunter which is already deeply etched in my mind? How does comfort matter than ones inner happiness since we have seen even Lord Rama has spent fourteen years in exile in a forest? Moreover, both the land in town or in forest are all under your rule. Do you discard the lands in forest as unwanted? Those who stay in the forest, do you believe that they had gone mad or lead a life in distress? Remember everyone knows the art of living in their own manner, be it be in forest or in towns. Therefore, remove from your mind the plan to get me married to someone else instead of the hunter who remain my husband in my mind now and forever'. After revealing her mind to her father, Padmavati coolly walked back to her room without regret.

When they were involved in deep discussion, Vagula Devi reached the Palace. She was accorded a warm welcome by the King without knowing who she was and inquired 'Mother, are you a Sannyasin? Please let me know the purpose of your visit'. Without mincing words, she introduced herself as Vagula Devi and directly told the King that her foster son Lord Srinivasa was in love with Padmavati and desired to marry her. According to the pundits who analysed his horoscope, she said that Lord Srinivasa possessed all aspects of Lord Vishnu and bound to get married in a Kingdom, hence she had come there seeking his consent to get his daughter married to her son.

The King and the Queen were further surprised as everything were happening one after the other as foretold by Sage Narada

and the fowler. Therefore, without stretching the issue further, they requested her to wait for a while to allow them consult their Raja Guru and let her know of their opinion. Further they sought her son's horoscope. She had already come prepared with all documents, instantly gave it to the King and commented 'If God willing, things will happen as destined. But hear me King, due to certain circumstances though we remain poor now, I am sure one day you will see us the most richly on earth'.

Aakasa Rajan summoned Sage Suga muni to seek his advice. When sage Suga muni came, the King honoured him with respect and narrated entire events and sought his opinion on the said issue.

After analysing the events Sage Suga said 'Oh, King, I think it is destined that Lord Srinivasa will marry your daughter Padmavati without any doubt. Yes, the hunter possesses all aspects of Lord Vishnu. The omen indicate that everything will get better after the marriage and the time for Lord Vishnu to incarnate on earth had already come as per the signals that emanated from heaven. The omen indicate that Lord Vishnu will incarnate in some part of a jungle and come out to sit in a grand temple in your state. Therefore, without getting confused get the boy and the girl married, it will auger well to you and your country'.

Fully satisfied with the counsel ling of Sage Suga, the King sent message to Vagula Devi expressing his consent to the marriage.

Lord Vishnu takes loan from Guber

Once consent for the marriage was received from the King, both Vagula Devi and Lord Srinivasa felt highly elated. Next, they engaged themselves in the preparation for the marriage function. On hearing the news of Lord Srinivasa's marriage, Lord Vishnu remained in sorrow in Vaikunda when Sage Narada entered. 'Why are you sad while your virtual form Lord Srinivasa on earth is already engaged to Padmavati as per your plan of play. In the

form of hunter la Lord Srinivasa you are going to re-marry Goddess Lakshmi and both are scheduled to return to Vaikunda soon. Why are you then sitting in sadness?'
Lord Vishnu said 'Sage Narada, since Goddess Lakshmi is not in Vaikunda, the wealth has depleted and I am unable to arrange sufficient fund for Lord Srinivasa in Bhoologa to hold the function in grand manner. All those in Deva Loga will attend the marriage ceremony and everybody will have to be well fed and taken care of with gifts for which lot of funds will be required. How will I arrange sufficient fund to meet the requirement is my present worry'***(8) .**
Sage Narada calmed down Lord Vishnu and told him 'Oh, my lord, Lord Guber is the custodian of Goddess Lakshmi's entire wealth. Therefore, why not take some loan from him and meet the expenses?' The idea clicked and both immediately left Vaikunda to meet Lord Guber, the custodian of Goddess Lakshmi's wealth. It was not easy to convince Lord Guber to instantly agree to the demand. He was too clever to exploit the situation to his favour. After much persuasion, Lord Guber consented to part with the loan, but with a rider that Lord Vishnu will have to repay the loan with interest. Lord Vishnu had no other option but to agree and take three thousand three hundred and sixty-four gold coins (*what is the logic behind taking 3364 is not clear*) as loan after giving a signed promissory note* in which he had stated that when he gets enshrined in an temple on earth he will continue to pay the interest on the loan taken and at the end of Kaliyuga the principal amount along with interest shall be refunded to Lord Guber***(9)**

Lord Vishnu weds Padmavati

After the loan thus arranged reached the hands of Lord Srinivasa in the universes, he gave it to his elder brother Govinda Rajan (*Vagula Devi's first son*) and requested him to make arrangements for the marriage ceremony. Lord Vishnu deputed his divine

vehicle carrier Garuda to help him. Since sufficient fund was made available as loan from Lord Guber, there was no dearth of funds to meet expenditure on the marriage.

On the part of King Aakasa Rajan, the entire city was decorated, every one of the folks were given gifts and well fed to their fullest satisfaction. On the day of marriage, the entire fleet of God and demi Gods from Deva Loga assembled on earth to witness the grand celebration. The important dignitaries included Lord Brahma, Sage Narada, Sage Brigu, Goddess Saraswathi, Sage Suga, Nandi Deva, Garuda and many others along with their sub Bhootha ganas and divine ganas.

Sage Vashishta was the chief Pundit who performed the marriage. The marriage badge or chain tied around neck made up of Pearl beads, Navaranga stones, Diamonds and Gold was given by Sage Vashishta to Lord Vishnu sitting in the form of Lord Srinivasa and he tied it around the neck of Padmavati. But the important dignitary who was missing in the function was Goddess Lakshmi who was not informed of the function.

Once Padmavati was married to Lord Srinivasa, her father Aakasa Rajan bade tearful farewell to both and sent them with all honour. Only after Lord Srinivasa and Padmavati departed from the place, everyone realized that they were incarnate of Goddess Lakshmi and Lord Vishnu and regretted that they were not aware of it when they stayed with them. On way, they were greeted by Sage Agasthya who brought to their attention that one of the rules of ethics which forbade the newly married couple from climbing over the mountains for six months after the marriage and therefore they had to spend the next six months in his Ashram.

During their stay in the Ashram of Sage Vashishta a messenger from Aakasa Rajan came there to urgently call them back to the Palace as Aakasa Rajan was breathing his last and desired to meet them before death. When both of them rushed back to the palace, King Aakasa Rajan held the hand of Lord Srinivasa and requested him to stay there for some time to guide his son Vasuthanan and

brother Thondaman to rule the nation with true spirit of cooperation between them.

Once Aakasa Rajan died, the war of accession arose between Vasuthanan and Thondaman as to who is superior to rule the state. On hearing the dispute, the Kings of neighbour states planned to attack the state and conquer it to annex with their Kingdom. That too happened as per the plan of drama already pre-conceived by Lord Vishnu.

Thondaman in his previous birth was womanizer, but ardent devotee of Lord Vishnu then. He was guided by Lord Vishnu to take next birth on earth and to treat the women folk with due respect to get the sin condoned, but also built a temple to worship him to get rid of the ill effects of the karmic sins. That is why Thondaman was born as brother to Aakasa Rajan.

As war of words broke out between Vasuthanan and Thondaman, it turned to ugly war and both came with their forces fighting each other. Since Lord Vishnu (*in Lord Srinivasa's form*) was requested by Aakasa Rajan to keep his son and brother united, he attempted to mediate but both disagreed to take part in the mediation and sought Lord Vishnu's (*in Lord Srinivasa's form*) help to win the war.

Therefore Lord Vishnu (*in Lord Srinivasa's form*) gave his powerful weapon Vajrayuda to Thondaman while he himself stayed on the side of Vasuthanan as soldier. In the fiercely fought war, at one point of time son of Thondaman had to use the weapon given by Lord Vishnu and when it hit Lord Srinivasa he fainted instantly and lost his memory.

Seeing Lord Srinivasa's condition both the warring factions stopped the war to attend Lord Srinivasa. When he regained conscience, he took a promise from both of them that henceforth they will stay united and therefore Lord Vishnu (*in Lord Srinivasa's form*) divided the state into two and gave each one of the states equally to them. On a fine night Lord Vishnu appeared in the dream of Thondaman and recalled his promise in the past, that

he will raise a temple for Lord Vishnu. He commanded that Thondaman build a Temple for him in Sheshachalam (*a place near Tirupathi*) so that he can get himself enshrined there to protect the folks in Kaliyuga.

On waking up the next morning, Thondaman invited Vishwakarma (*the master craftsman in Deva Loga*) to build a massive temple for Lord Vishnu and when the construction commenced, the Celestial and Ganas from Deva Loga too lent their helping hand in manual work, though remained invisible. After completing the construction, Lord Vishnu came and took his seat. Lord Brahma came and lighted up two oil lamps and blessed those present and informed them that the lamps shall ever remain burning till the end of Kaliyuga and since Lord Brahma lighted the lamps, the said function will be termed Brahmotsavam ***(10)**

As the temple construction was underway, Lord Srinivasa came with his wife Padmavati and Thondaman was too happy to receive him since Lord Vishnu said earlier that he will come and permanently reside in the temple in the form of Lord Srinivasa, whose entry will augur well to the state.

While several such events were happening in the state of Thondaman, will Sage Narada keep quiet? He needed to complete one other important task which remained incomplete. With his tricky play he had already ensured the marriage of Lord Vishnu with Vedavathi in the form of Padmavati. Now he had to ensure the marriage of real Goddess Lakshmi with Lord Vishnu. Keeping this in mind he immediately went to Kollaapuram where Goddess Lakshmi was sitting in penance.

When he went to Kollaapuram Goddess Lakshmi was in penance and Sage Narada waited till she opened her eyes. Once she opened her eyes, she inquired his welfare. With gloomy face Sage Narada told her that it pained him to see Lord Vishnu in Sheshachalam in fine mood after marrying Padmavati, whereas in Kollaapuram Goddess Lakshmi was in distress.

Therefore, he came there to be with Goddess Lakshmi to express his solidarity with her. It was enough for Goddess Lakshmi to get infuriated.

She instantly got up saying that she will immediately proceed to Sheshachalam to seek justice from him. She requested Sage Narada to help her reach the place where Lord Srinivasa was residing with Padmavati. Both of them reached Sheshachalam.

As they reached the place where both Lord Vishnu and Padmavati resided, they found that both Lord Srinivasa and Padmavati had just returned from their tour and Lord Vishnu entered the temple premises. When Lord Srinivasa and Padmavati saw Goddess Lakshmi, they were shocked and as Goddess Lakshmi entered the hall in anger and sought to know from Padmavati who she was, Padmavati too was furious to tell her that she was wife of Lord Vishnu and questioned the status of Goddess Lakshmi.

As the argument and counter argument kept continued, restless Lord Vishnu tried to calm down both saying that he was indeed husband to both of them, but unconvinced ladies continued their argument in harsh words. Unable to end their feud, Lord Vishnu in the form of Lord Srinivasa went back and raised a huge sound from behind and turned into a statue.

Both ladies wept uncontrollably, but Lord Vishnu manifested and consoled them to remind that both were one and same and due to certain reasons, both had to be kept separately for some time to atone their sins and in order to bring back Goddess Lakshmi into her original form all these events had to be enacted. Lord Vishnu reminded Goddess Lakshmi that when she had incarnated as Goddess Sita, in order to guard her from Ravan and others an aidance form in the name of Vedavathi was created by Lord Agni, and only after Goddess Sita came out of the fire to prove her chastity did the world come to know of the existence of the aidance form Vedavathi.

On hearing the facts both Vedavathi in the form of Padmavati who was also unknowingly the mirror form of Goddess

Lakshmi and real Goddess Lakshmi hugged each other and sought pardon from Lord Vishnu.

Lord Vishnu told Goddess Lakshmi 'Look Lakshmi, I deliberately brought you to earth before the dawn of Kaliyuga for some purpose. Those committing sin, will come here to perform penance with offerings of various types which may include not only material and money alone, some may even offer their own human hair, as symbol of obedience. Then you will have to guide them with care to lead an austere life so that they will desist from committing such sin again. Whatever offerings I will receive here, remember I will have to regularly part a portion of the offering as promised to Lord Guber against the loan taken from him before marrying both of you.

As you bestow enough wealth to the folks, knowingly or unknowingly they will continue to engage themselves into sinful acts and in order to get rid of it, considering this temple as Vaikunda on earth, they will visit regularly to pay penance and make offerings. Both the action shall continue in endless cycle thus spreading divinity all over earth. Therefore, since we are responsible for activating such cycle of events to spread divinity amongst the mankind we will have to remain here forever. Lakshmi, you will sit on the right side of my heart and Padmavati will take her seat on my left side.

At the same time in order to please both of you I will spend every night with your virtual form in a nearby small shrine called Goddess Padmavati temple in Melmangapuram, and return back here in the morning to stay with your original form. Whoever visited the shrine here and offered oblation, it will be accepted without murmur. You may wonder whether the human hair will also to be accepted…yes, it will also be accepted as it would fetch money on sale. If you agree to my proposal, be here in the universe blessing those who visit us to offer oblation in penance or go back to Vaikunda, but I shall remain enshrined here'.

Goddess Lakshmi had no hesitation in accepting the proposal and went to Melmangapuram and sat there in a shrine as directed by Lord Vishnu. Simultaneously, Lord Vishnu converted Vagula Devi into Thulsi beads and wore it in his neck in order to respect her. He directed his brother Govinda Rajan to go and stay in a shrine in the lower part of Tirupathi and thus Lord Vishnu continues to appear in different forms and bless those who visited him to offer prayers. Since the entire areas in Tirupathi are under the control of Lord Varaha, those who pay visit to Tirupathi will have to first offer obedience to Lord Varaha before offering prayers to Lord Venkateswara.

As promised to Lord Varaha whoever brought offertory (*Food items*), a part of it will have to be first offered to Lord Varaha and then only they should be offered to Tirupathi Lord Srinivasa. The first offertory (*Prasad*) will be treated as rent paid to Lord Varaha by Lord Srinivasa for his stay when he was Lord Srinivasa in human form. Similarly, after visiting Tirupathi, if one returned back without paying obedience to Goddess Padmavati seated in Thiruchanoor, a small township nearby, the benefit of visiting Tirupathi Lord Srinivasa to seek his blessings will not get fulfilled. ***(11)**

----End of Jeeva Charithram----

Certain narratives in the story have been clarified for the benefit of the readers:

***(1) Brief explanation:-** It is not due to the curse of sage Brigu, Lord Shiva appear on earth in the form of Shiva ling, the truth is otherwise. Because Lord Shiva and Goddess Parvathi are one soul, two bodies, they desired to appear only in the form of merged divine; hence enacted a drama through Sage Brigu and appear in the form of a Shiva Ling. What is the philosophy behind Shiva Ling? Goddess Parvati is seated at the feet of Lord Shiva in the form of Avudaiyar. Himalayas, abode of Lord Shiva is in the form of a tall rock inside which Lord Shiva resides. Goddess Parvati circumambulate around him to always keep him cool; hence in the form of Avudaiyar she ensures that that the water from the Ganges remain always running around Lord Shiva who is inside the cylindrical shaped rock . The extended part of Avudaiyar is her two hands. That is the philosophy of Shiva Shakti in the form of Shiva Ling. Both put together - Avudaiyar and the cylindrical shaped stone over it called Rudra Bhag (destroyer/transformer).- represents the merged form of Shiva and Parvathi. The base over which the Avudaiyar is resting are called Brahma Bhag (creator), and Vishnu Bhag (preserver).

Since the extended part of Avudaiyar from the central point of the Shiva Ling is considered as hands of Goddess Parvati it is believed that one should not circumambulate around Shiva Ling crossing the extended part of Avudaiyar which tantamount to walking over her hands. Therefore, we have to circumambulate from one end of Avudaiyar, reach up to the opposite side of Avudaiyar and return back to the other end in the same path which we took when we started. This thus becomes full circumambulation of a shiva ling. It is believed that while prostrating before the shiva ling and touching the extended part of Avudaiyar with one's

head, Goddess Parvathi's blessings are received and through her Lord Shiva accept ones' prayer.

***(2) Brief explanation:-** Some people believe that Sage Brigu kicked over the chest of Lord Vishnu to awaken him. It is not true as stated in the story which is philosophical. The scholars say that the the sage broke the heart of Goddess Lakshmi by kicking Lord Adishesha which was dear to Goddess Lakshmi; hence breaking the heart of Goddess Lakshmi was tantamount to wounding the heart of Lord Vishnu and hence imaginary narrative that the sage kicked the chest of Lord Vishnu has been told. Story of Lord Venkatachalapathi is derived from few inscriptions found in the mountains around Tirupathi; otherwise, the story is based on word of mouth told tales only. It is also believed that several thousands of years ago the story of the incarnation of Lord Venkatachalapathi was told in the Satsang of the Rishis by Sage Suka in the Naimisaranya Kshethra.

***(3) Brief explanation:-** Goddess Sita is another aspect (incarnate) of Goddess Lakshmi, who had taken different incarnations to match various incarnations of her husband Lord Vishnu in different periods of time to complete divine dramas prefixed. In each of those incarnations Goddess Lakshmi too took incarnations and married him afresh. For example, when Lord Vishnu took incarnation as Lord Rama, she took incarnation as Goddess Sita and married him. During the episode of Ramayana, Goddess Sita created virtual image of hers in the name of Vedavathi, keeping the same aspects and qualities of hers to escape from Ravan. Hence the virtual image of Goddess Sita desired to marry Lord Rama at the end of Ramayana.

When the time to prove Goddess Sita's modesty arose, Goddess Sita along with her virtual image hid inside Agni, otherwise, one will wrongly feel that Lord Rama had two wives. Only when the episode of Ramayan neared the end, both of them came out of the fire and made known the facts to the public. The incarnation of Goddess Sita, an aspect of Goddess Mahalakshmi ended when

Goddess of Earth absorbed her into her body, while Vedavathi was allowed to take birth on earth as Padmavathi to ensure that the promise given to her by Lord Rama remained fulfilled.

Thus, Lord Vishnu married his wife Goddess Mahalakshmi in several forms, even as he took birth in several forms. Like how the Trinities possessed power to take different incarnations, their wives too possessed the same power. The interesting part of incarnations are, each one of them were able to release several virtual forms from their body, in the same place and same time. contemporary to each other, though all of them were souls of only the original goddesses. This is the principle of Parabrahman who created all three prime divines with spouses.

***(4)** **Brief explanation:-** The general belief has been that divine knows everything; when such is the truth how would one believe that Lord Vishnu could not locate the place where his consort Goddess Lakshmi was hiding. As far as the divines are concerned, various incarnations which they take, especially in human form, they lose all their divine powers which they originally possess before incarnation. They regain their original divinity only at the destined time when the act to remain human comes to an end. All the incarnations on earth take part in the divine drama- like one in puppet show enacted by destiny, their original divine powers temporarily suspended as scripted by Parabrahman when the cosmic was created. Therefore, the divines incarnated as human will not have the powers of divine to know each and everything.

***(5)** **Brief explanation:** Keep in mind that Akasa Rajan had only adapted Vedavati, the virtual form of Goddess Sita who was incarnate of Goddess Mahalakshmi in her previous birth. This fact was unknown to Akasa Rajan. As per divine drama enacted, Lord Vishnu had to only marry Vedavathi first before marrying Goddess Mahalakshmi in the form of Lord Venkatachalapathi.

***(6)** **Brief explanation:** One may argue how when Lord Varaha, who was incarnate of Lord Vishnu, refuse to give him space to

stay? While Lord Varaha was another aspect of Lord Vishnu himself (Incarnate), Lord Vishnu was human when he requested permission to stay in his premises. His role was therefore that of human only as his divinity remained suspended. Lord Varaha had to act as divine to complete the drama. As explained earlier in one of the explanatory texts, a divine can take multiple incarnations, contemporary to each other, in the same period of time and in same space. Each incarnate will enjoin their own power as allotted before incarnation in that form as they are souls of same divine. Here Lord Vishnu in original form did not exist, he was human; hence, he was powerless in front of Lord Varaha who was indeed his own incarnation, but divine. Hence Lord Vishnu had no other option but to accept the conditions put forth by Lord Varaha.

***(7) Brief explanation:** Even before Lord Vishnu incarnated in the form of Lord Srinivasa, scenes were already scripted and kept ready to ensure that so and so will appear in so and so period of time to enact their role. The sequences were kept scripted in such a manner that none of those who appeared in this life story were aware who they were divine forces existed in human form till the destined time when secrets became open. However, in few periods of time, the divinity were revived for short period and then taken back after that particular sequence of the scenes were over. Hence Lord Vishnu in the form of Srinivasa got back his divinity for a short period of time when it became necessary to reveal the secret to Vagula Devi, who he was and quickly loses his divinity to continue his role as Srinivasa. Vagula Devi too got her memory revived for a short period of time to listen the facts and then lost them similarly.

***(7a) Brief explanation: –** One may tend to raise a question as to how Sage Narada can visit Bhoologa as human? In the past when divine plays were enacted on earth, all the characters involved in them were created in one form or the other as virtual forms of several divine forces with all aspects of human as well as demi gods and some of them were therefore able to travel

between heaven and earth as the situation demanded. In view of the same, the stories involving incarnation on earth of certain divine forces should not be viewed from the narrow aspect of human alone, and the divine forces shuttling between earth and heaven in their original form should not be ignored as myth).

***(8) Brief explanation:** See an important aspect. Since the story occasionally involves Lord Vishnu and Goddess Lakshmi in their divine form, one might wonder whether this story took place on earth or in heaven. The story did take place on earth when both the divines had taken birth as Srinivasa and Goddess Mahalakshmi who was in penance in human form till end when Narada woke her up. Only when Goddess Mahalakshmi met Srinivasa the divinity of both came out.

***(9) Brief explanation:** One might wonder whether divine takes loan and give interest therefor. This part is highly philosophical in nature and has deeper meaning. Why did Lord Vishnu take loan from Lord Kubera on interest. Goddess Lakshmi is Goddess of wealth. Therefore, after she left Vaikundam, the wealth dwindled, the rest was carefully kept under the custody of Lord Kubera who was the chieftain for guarding her wealth. Since Lord Vishnu realised that those on earth should not suffer for want of wealth (Money) he took some loan from Lord Kubera and passed on to the folks on earth by way of gift.

***(10) Brief explanation:** The spiritual masters opine that this temple was originally built on a grand scale by Vishvakarma in the heavenly abode, and after the ceremonies were performed, it descended on earth and settled in the same place where the present Tirupathi Venkatachalapathi temple exists; hence devotees believe that Lord Vishnu resides here even to this day.

***(11) Brief explanation:** The details of who constructed the present-day temple in Tirupati is not known. It is believed that it has been built by the Chola king Thondaman. After his demise, many Kings including Vijayanagar emperors renovated it with more features. Tirupati Lord Venkateswara is called as Ezhu

malaiyaan- ezhu meaning seven and malaiyan meaning the one who resides inside the seven hills. No doubt those who visit the shrine and pray Lord Venkateswara beget wealth as the loan taken from Lord Kuber remains with him for distribution on earth.